

St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 3.

AUGUST, 1909.

VOL. XVII.

(FOR ST. ANTHONY'S MESSENGER.)

St. Clare of Assisi.

(August 12.)

*Thou hadst no care for wealth or name,
The spirit which thy life inspired
Was purer far than strife for fame,
Or glory sought, or place desired.
In poverty and penance keen, —
In lowliness and bitter need,
Thy charity and faith were seen, —
St. Francis' Child, in very deed!*

*By all the love thou bore to Christ
Within the Blessed Sacrament;
By rank and honors sacrificed
That life and self for Him be spent, —
We ask that we may humble be,
And, in our duties find content,
That so we may attain to thee
Who hast example to us lent!*

—Amadeus, O. S. F.

The Tertiaries' Corner.



INSTEAD of the usual instruction on the Holy Rule, we wish to give our Tertiaries this time a clear and concise explanation as to the gaining of the great Indulgence of Portiuncula, which Our Lord Jesus Christ Himself, at the fervent prayer of Our Blessed Mother, vouchsafed to grant St. Francis of Assisi. And in order to clear away the many doubts concerning the necessary conditions, we put it in the form of questions and answers, which are more easily understood than a long and exhaustive treatise.

Question: What is required to gain this great Indulgence?

Answer: Four things are required: 1. Confession; 2. Holy Communion; 3. Visit to the church; 4. Prayer.

I. CONFESSION.

Q. When must this confession be made?

A. This confession may be made on any day from June 30th until August 2d, inclusive.¹ Those who go to Confession regularly every week need not make a special confession to gain this Indulgence, provided they are not guilty of mortal sin.²

Q. Where must this confession be made?

A. In any place or church you select.

II. HOLY COMMUNION.

Q. When must Holy Communion be received?

A. Holy Communion may be received either on the day preceding the feast (August 1st), or on the feast itself (August 2d).³

Q. In which church must you receive?

A. You may receive Holy Communion in any church or public chapel you wish.⁴

III. VISIT TO THE CHURCH.

Q. Which church must you visit?

A. Any church where this Indulgence may be gained.

Q. In which churches can it be gained?

A. 1. In all churches and public oratories of the three Orders of St. Francis of Assisi, viz., of the Franciscan Fathers (Friars Minor, Capuchins, and Minor Conventuals), of the Poor Clares, of all religious

¹ Sacred Congregation, July 14, 1894.

² October 6, 1870.

³ March 12, 1855.

⁴ February 22, 1847.

communities professing the Rule of the Third Order—and also in the churches where the secular Third Order is canonically established.

2. In all churches and public chapels enjoying a special privilege granted by Rome.

3. *Tertiaries* (secular) living in a place where there is none of the churches just mentioned, may gain this Indulgence by visiting *their own* parish church. This is a special privilege granted only to Tertiaries, and they may gain this Indulgence just as often as they renew the visit and recite the prayers.⁵

Q. When may this visit be made?

A. From the first Vespers of the feast (about 2 o'clock in the afternoon of August 1st) until sunset of August 2d, on which day the feast is celebrated in the Franciscan Order.

Q. Can a person who visits the church on August 1st (in the afternoon or evening), but receives the Sacrament of Penance and Holy Eucharist on the second of August, gain this Indulgence already on the first?

A. Yes; the visit may be made either before or after complying with the other conditions prescribed.⁶

IV. PRAYER.

Q. What prayers must be said?

A. This is entirely left to the choice and devotion of each individual; the only thing required is that these prayers be said according to the intention of the Pope.⁷ It is generally admitted that "six Our Fathers and six Hail Marys" are sufficient.

Q. What is this intention of the Pope?

A. The Holy Father wishes us to pray for peace and unity among Christian rulers, for the extermination of heresies, and for the exaltation and freedom of our holy Mother, the Church.

Q. How often may this Indulgence be gained?

A. As often as the visit and the prayers are repeated.

Q. To whom may this Indulgence be applied?

A. To yourself in the first place (and even more than once),⁸—then to the Poor Souls in Purgatory.⁹

Q. Can Tertiaries who are sick, gain this Indulgence?

A. Yes; members of the Third Order who are sick or convalescing, but as yet unable to visit the church, may gain this Indulgence by devoutly reciting "five Our Fathers and five Hail Marys" according to the intention of the Holy Father.¹⁰

⁵ Jan. 30, 1893, and Aug. 16, 1907.

⁶ March 19, 1759.

⁷ September 30, 1888.

⁸ August 17, 1892.

⁹ Jan. 22, 1687; July, 1700, and Dec. 4, 1723.

¹⁰ September 7, 1901.

(For ST. ANTHONY'S MESSENGER.)

St. Francis and the Franciscans.

By FR. BONAVENTURE HAMMER, O. F. M.

[CONCLUDED.]



IN 1314, Blessed Odoric de Pordenone evangelized Chaldea, Persia, India, and Cochin, China. For sixteen years he traveled through Asia, and baptized over 20,000 pagans.

Siam, Tonking, Comboda and India were all visited by Franciscan missionaries. It was a Franciscan, Archbishop John Albuquerque of Goa, who received St. Francis Xavier on his arrival in India and gave him all the help of his influential position.

In Japan the Seraphic Order has likewise known its days of glory, winning over multitudes of natives to the faith. In the prosecution of this noble work 329 of its members suffered martyrdom. After the sacrifice of these holocausts, Japan was closed to strangers. Nevertheless, several Friars Minor succeeded in entering the country secretly. Of these, eleven were put to death. After this, so strict a vigilance was enforced that access proved impossible. The faith, however, was not completely lost. Missionaries who are now laboring in those parts, have met with several thousand natives, who remained faithful to the teaching of their former apostles, and inserted the name of St. Francis in the *Confiteor*.

In 1295, Father John de Corwin, who had been in Tartary, arrived in China. He met with such success that Pope Clement V. appointed him archbishop of Peking and Primate of the entire Orient. It is estimated that before his death there were one hundred thousand Christians in China. He had seven successors in his episcopate. Conversions were multiplied until it was hoped that the vast empire would ere long be Christian. Then civil war raged for twenty years, followed by a terrible persecution. All foreigners were shut out, and only a small remnant of the great multitude of converts escaped extermination. Only 1597 six Franciscans from the Philippines regained entrance. At the present time there are over 200 Franciscan priests, European, American and native, working among the Chinese, besides lay-brothers and Sisters. They minister to nearly 2,000 Christian communities, widely scattered, with a total membership of 125,000 Catholics.

In all Asia, that is, in Palestine, Syria, Armenia, Phoenicia, China and Japan, there labor at present 12 Franciscan bishops, 645 missionaries and 300 Franciscan Sisters, in 34 parishes and 837 schools.

IN AFRICA.—The invasion of the Saracens, followed by five centuries of undisputed possession, left very few traces of Christianity in northern Africa, where in the days of St. Cyprian and St. Augustine the Church was so flourishing. For the recovery of Africa to the Catholic Church, St.

Francis was the pioneer missionary. In 1219, he set out to go into Morocco. He got as far as Spain, where he was prostrated with a sickness so severe that he perceived that it was the hand of God holding him back. Returning to Italy, he despatched five chosen disciples to go in his stead. They succeeded in reaching Morocco, where they achieved the glorious distinction of becoming the proto-martyrs of the Franciscan family. Their places were filled by seven other Friars Minor, who also won the martyr's crown. All twelve were raised by the Church to the honor of her altars. One of the most gratifying results of this glorious holocaust was the entrance into the Franciscan Order of St. Anthony of Padua, who, on beholding the bodies of the five first Franciscan martyrs, was himself so enkindled with the desire to give his life for the faith, that he sought the opportunity of doing so in the Seraphic Order.

In Morocco, in Tripoli, in Egypt, in Mozambique the Franciscans are toiling today, faithful after seven hundred years, to the inspiration given his followers by the Seraphic Patriarch.

The present statistics of Africa enumerate 2 Franciscan archbishops, 216 missionaries and 284 Sisters of the Order, in 38 parishes and 64 schools.

IN THE ISLANDS OF THE SEA.—Not only have the sons and daughters of St. Francis gone into all continents of the world, evangelizing the nations, but they have also invaded the islands of the sea. Oceanica has received the gospel principally through them. In the Philippines Father Peter Alfaro and a number of Spanish Franciscans landed in 1576. In nine years they converted more than 250,000 natives, built a convent at Manila in 1578, and founded the Province of St. Gregory the Great. The Spanish-American war deeply affected this mission. At the opening of the hostilities the missionaries numbered 468 priest; now they have diminished to 88 priests and brothers, in 26 parishes and 10 schools. Of Franciscan Sisters there remain 80.

In 1528 a new branch started from the prolific vine of the Order of St. Francis, the Capuchins. Missionary work soon became, and has remained to this day, one of its principal occupations. At present it has missions in all parts of the world.

IN EUROPE the Capuchins have charge of the difficult missions in the Balkan peninsula, in some islands of the west and south coast of Greece, and in two almost inaccessible valleys in the mountains of Switzerland. The missionaries number 104. In these missions there are 111 churches and chapels, 48 schools, 5 colleges and 3 orphanages.

In European Turkey and in the Balkan peninsula there are at present 5 Franciscan bishops, 436 priests and brothers, 30 Sisters. They have charge of 125 parishes and 97 schools.

IN ASIA, the Capuchin missions comprise 25,000 Catholics; 150 mis-

sionaries are engaged there, having 66 mission houses, 112 churches and chapels, and several colleges and charitable institutions.

IN AFRICA, the same branch of the Seraphic Order has charge of three missions, with 97 missionaries and 29,000 Catholics.

IN AUSTRALIA, the Capuchins exercised the holy ministry for the last thirty years in Armidale, New South Wales, and for a number of years also in the Caroline Islands, Polynesia. But now let us concern ourselves with that portion of the Franciscan vine, which took root in the western continent, in AMERICA, and especially in the UNITED STATES.

By right of original discovery, possession and evangelization America belongs to the Franciscans in a way evidently providential. The discovery of America is exclusively due to the Franciscans. Christopher Columbus was a Tertiary of St. Francis. Father Juan Perez de Marchena, who befriended the dejected and despairing discoverer, and advocated his project, was Guardian of the Franciscan convent of La Rabida. Father Francis of Calabria, the Franciscan confessor to Queen Isabella of Spain, herself a Tertiary of St. Francis, prevailed upon her to supply Columbus with his naval outfit. The priests who accompanied the expedition were Friars Minor. The first priest to celebrate holy Mass after the landing of Columbus was a Franciscan, Father John Bernard Castori. The first missionary who announced the word of God in the native tongue, Father John Berganon, belonged to the Order of St. Francis. The first missionary who died in America worn out by apostolic labors, was the Franciscan Father Alexander. The first martyr for the faith of Christ in America was a French Franciscan, Father Cousin. The first monastery built in San Domingo was for a community of sons of St. Francis.

In Florida, a Franciscan Province was created in 1612. The saintly Father Anthony Margil evangelized Texas. The Venerable Father Junipero Serra founded, in the eighteenth century, the famous Franciscan Missions, whose buildings are, even in ruins, the most notable religious monuments in California.

In North America, including Canada, the United States, Mexico and Cuba, there are 3 Franciscan bishops, over 1,400 priests and brothers, more than 500 Sisters in 148 parishes and 183 schools at the present time.

In 1907, when the Most Reverend Father Denis Schuler, Minister General of the Friars Minor, visited the United States, there were under his jurisdiction in our country 3 Provinces, 1 Custody, or Minor Province and 1 Commissariate, numbering 101 houses and 1008 Friars.

Indeed, it would require volumes to enumerate the works of the Franciscans in the New World. They were the first missionaries not only in those portions of North America settled by the Spaniards, but also along the northern coast discovered by Cabot under the English flag. Long before the Puritan pilgrims landed on Plymouth Rock, the intrepid Friar

Le Carion had evangelized the Hurons and preached in the wigwams of the Mohawks. The Franciscan Father Hennepin was the first to explore the Great Lakes, and gave to Niagara Falls the name of the great Franciscan Wonder-worker, St. Anthony. He was also the first to discover coal on the American continent. When De Soto explored the Mississippi, Father John de Torres, a Franciscan, was with him, and named the "Father of Waters" in honor of St. Francis.

In Canada, Franciscans were the early pioneers of the faith, and are devoting themselves there arduously today to the labors of their vocation.

The Capuchin branch of the Seraphic Order has two flourishing Provinces in the United States. That of St. Joseph comprises 6 convents, 3 hospices, and 1 college, with 47 priests, 20 clerical students and 33 lay-brothers. The Province of St. Augustine has 3 convents, 4 hospices, and 1 college. A colony of English Capuchin missionaries was successfully established in Mendocino, California, some years ago.

IN SOUTH AMERICA the Franciscan and Capuchin branches of the Order are sowing the seed of the gospel in Brazil, Ecuador, Chile, Argentine, Peru, Uruguay, Bolivia and Colombia. There are 5 Franciscan bishops, over 1,700 priests and brothers, and 150 Sisters in 36 parishes and 86 schools.

Of Franciscan Sisters, the Poor Clares are established in the United States in Omaha, New Orleans, Chicago, Cleveland (West Park), and Evansville. The Third Order Regular is represented by two congregations of Brothers, one in Brooklyn, New York, and the other in Loretto, Pennsylvania. Of Franciscan Sisters of the Third Order there are numerous congregations, each numbering hundreds of members and devoting themselves to educational and charitable work of every kind.

The number of secular Tertiaries in the United States under jurisdiction of the Friars Minor according to the latest official report is 27,813.

In view of the facts here presented, St. Francis must undoubtedly be ranked among the greatest benefactors of the human race. This will be recognized even more fully when we direct our attention to those followers of the Seraphic Saint who have been accorded the honor of the altar. Franciscan martyrs and Saints to the number of 150 belonged to the First Order, and the causes of about 100 more are pending before the Holy See. The Second Order numbers 22 canonized Saints, and over 90 members of the Third Order have been canonized or beatified.

To instill again this spirit of self-denial and spirituality into a world of selfishness and double-dealing, the saintly Pontiff Pope Leo XIII., himself a member of the Third Order of St. Francis, recommended to the bishops of the Catholic world to foster the Franciscan institutions, and in a special manner to propagate the Third Order of St. Francis, saying of this Saint in an Encyclical Letter of September 17, 1882: "It is manifest

that from this man a host of benefits accrued to both the Christian and the civil commonwealth. But inasmuch as his spirit, so pre-eminently Christian, is wondrously suited to all times and places, no one can doubt that the Franciscan institutions will be of the greatest benefit in this our age. For, were they to flourish, faith and piety, and all Christian virtues would easily flourish, too, and the entire Christian world would see itself led back from disorder to peace, from ruin to safety, by the fervor of the Saint of Assisi."

Let us praise the Providence of God, who gave to His Church a Saint so prolific and enduring in his work for the salvation of mankind. The whole face of Christendom was renewed by the preaching and example of St. Francis. He taught men afresh that the commands and counsels of the gospel could be literally obeyed, and that Christ's sermon on the Mount was applicable to the men of the middle and all succeeding ages, as well as to the first age of the Church. In the person of St. Francis Christ lived again for the instruction and edification of all mankind. With St. Paul he could say, "I live, now not I, but Christ liveth in me." (Gal. II., 20.)

(For ST. ANTHONY'S MESSENGER.)

The Venerable Fr. Antonio Margil, O. F. M.

(By **ESPERANZA.**)

X.—THE PIPE OF PEACE.—GREAT FEASTING.—ESTABLISHING MISSIONS.
—HARDSHIPS ENDURED BY THE FATHERS.



AFTER the ceremonies of the reception the missionaries and officers were treated to a regular peace celebration, such as was in vogue among all the savage tribes of North America. On this occasion every chief took a quantity of powdered tobacco and put it into a curiously ornamented sack of leather. This made the round for that purpose from one to another to signify the union of their wills. Putting some of the tobacco into a pipe decorated with white feathers, the token of peace among the Indians, one of the chiefs lighted the pipe and let it pass from mouth to mouth; beginning with the missionaries, who all took a draft and then passed the pipe to the next in order. This ceremony invariably preceded the deliberations in all the savage councils.

The Spaniards now distributed the gifts sent by the viceroy, which consisted of cloth, tobacco, chocolate, hats, and trinkets of which the Indians are very fond. The natives in turn presented the visitors with corn, melons, beans and nuts. The feasting that followed lasted for

three days. The Indians prolonged their customary dances far into the nights to show their satisfaction at the coming of the missionaries. Fr. Espinoza remarks, who relates all this, but rather to manifest their gratification at the bountifulness of the gifts received; for when these stopped, and all had been consumed, the joy at the coming of the strangers cooled down considerably, as will appear presently.

A few days later, through an interpreter, Father Antonio Margil and Isidoro Espinoza, made known to the savages the object of their appearance. Thereupon the two bands of missionaries resolved to separate and to establish six missions in different parts of the country. The first, on July 3, 1716, was placed under the patronage of St. Francis of Assisi, and located among these same Texas Indians in whose territory the mission of the same name had existed in 1690, though not on the same spot. On July 7th Mission Purisima Concepcion was begun among the Asinais. About July 17th Mission San José was founded among the Nazonis about ten leagues from Purisima Concepcion to the north. These three establishments were in charge of the Franciscan missionary college of Santa Cruz, Querétaro. Fr. Felix Isidoro Espinoza was the leader or commissary.

The first mission of the Franciscans from the College of Guadalupe, Zacatécas, under Fr. Antonio Margil, was established in the territory of the Nacogdoches, ten leagues from Purisima Concepcion and twenty leagues from Mission San Francisco. It was dedicated in honor of Our Lady of Guadalupe. In January, 1717, Fr. Margil heard of a tribe that was on friendly terms with the Texas. In spite of ice and snow he proceeded to these Ays, and after many hardships and difficulties, founded the second mission under the title Santisima Virgen de los Dolores. He also made an attempt to reach and convert the populous tribe of the Yataxis savages, but impassable rivers, marshes and lagoons frustrated his plan. When in the month of March the roads became passable, the zealous Father visited the Adays, fifty leagues to the east of Dolores, and there erected the third mission of his college under the patronage of St. Michael, the Archangel. He stationed Fr. Augustin Patron and a lay-brother there, and then hastened to devote himself with the friars to win as many savages for Christ as he could.

At each place the Indians had hastily constructed two huts of light timbers, and thatched them with straw, to serve as church and dwelling respectively. These structures afforded but poor shelter against rain and cold. The Fathers, therefore, went to work and erected churches and dwellings for themselves and soldiers of logs and arranged them to suit their purpose better. An account of all that had transpired was then sent to the viceroy and the superiors of the respective missionary

colleges. Hoping that more aid would not be wanting to make this new vineyard of the Lord prosperous, the friars maintained themselves as well as possible through the evil days that came upon them but all too soon.

One not acquainted with the character of these savages would suppose that they would have eagerly availed themselves of the opportunity of becoming Christians, now that they had Fr. Hidalgo and the other missionaries, for the return of whom they had clamored so loudly, and that they would have settled around the churches in permanent villages as the Fathers desired. Such was not the case. The natives were so addicted to idleness and to the gratification of their animal appetites that they preferred unbridled freedom, even if it exposed them to long periods of dire want, to pueblo life and agricultural exercise. They were passionately fond of hunting. This caused them to move from place to place, and as the whole family joined the hunter in the chase, missionary control was out of the question. When the chase failed to furnish the desired food, the Indians would proceed to the mountains in search of nuts or anything that could sustain life.

Moreover, the intercourse with the French on the borders deepened their indifference to religious and moral teaching; for these mercenary and adventurous white men never spoke to the savages about supernatural truths, much less about Christian virtues. Thus the Indians by degrees learned the vices of those that called themselves Christians, without noticing much of the virtues that Christians should practice.

Another source of indifference on the part of the natives was the extreme poverty of the missionaries. On arriving in the country the Spanish governor or commander had imprudently distributed clothing, tobacco, and other things with a lavish hand, so that little or nothing remained after the departure of the officers. The result was that the Fathers had no gifts with which to attract and retain the overgrown children of the deserts and the mountains. As Fr. Arricivita well expresses it, the Fathers then could not speak the only language understood by the savages—the language of gifts. The Fathers very soon found themselves compelled to depend upon their own hands for the construction of their little chapels and homes, and the cultivation of their small vegetable patches. Frequently they lacked the most necessary articles of food.

—“THE only important thing about good works is the amount of love we put in them.” How true these words of Father Faber are. All our works, our prayers, and our sufferings are good in proportion to the amount of love for God which actuates them. We may suffer some severe bodily affliction and receive less merit for it than the performance of a trivial action done out of true love for God.

Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical*, May 9, 1897.

A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

VII. The Holy Ghost and the Holy Eucharist.



THE Sacrament of the Holy Eucharist, being at the same time sacrament and sacrifice, it holds the central place in the worship of the New Law, and like the sun among the stars, reigns supreme in majesty and holiness.

This most holy sacrament of the Eucharist not only conveys grace, but the Author of grace Himself. This is that sacrament, wherein is shown the supreme power of the Holy Ghost, where the creating words of Jesus Christ, true God and true Man, spoken by His priests, in the power of the Holy Spirit, change the bread and wine into the Body and Blood of Christ, at holy Mass.

Over this great sacrifice and sacrament the Holy Ghost always presides, even as He came at the Annunciation upon Mary, and the power of the Most High overshadowed her. When, during the Mass, the priest implores His coming down in the words: "Come, Almighty and Eternal God, the Sanctifier, and bless this sacrifice prepared for Thy Holy Name," the outstretched wings of the Heavenly Dove are above the altar, even as they were above our Lord at His baptism in the Jordan.

The Divine Spirit of Love unites Himself to the priest to make him His instrument, by means of which He produces the Sacred Species, the sacramental being, put on by Jesus in the Holy Eucharist, in order to dwell still among men. This is that sacred banquet to which the Holy Ghost invites and conducts us, wherein Christ is made our food, wherein the remembrance of His Passion is renewed, the soul is filled with grace, and there is given us a pledge of everlasting glory.

As the Holy Ghost inclined the Heart of Jesus to institute this adorable sacrament of the Holy Eucharist, so does he also ever incline the hearts of the faithful to long for, and to receive Jesus in Holy Communion. The more a soul is filled with the Holy Ghost, so much the more does that soul burn with the fire which our Lord Jesus Christ sent upon this earth, and which He vehemently desired should be enkindled in us all. Devotion to the Holy Ghost will insure this earnest wish of our dear Lord being carried into effect. Who then that loves Jesus Christ will refuse to take up this Devotion?

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

Martha and Mary.



SCETICAL writers put the question why the church on the Feast of the Assumption reads, the Gospel narrative according to St. Luke, treating of the visit of our Blessed Savior to the two sisters, Martha and Mary. One of these, Saint Bruno of Asti, gives us the following explanation: "The two sisters are the leaders in the army of Saints, and, according to the holy Fathers, they exemplify individually in their conduct, that important element of sanctity, which the Blessed Virgin possessed undividedly. As Martha, she received the Christ not only in her mansion, but also in her maternal bosom. As Mary, she listened to his words and retained them in her heart. She surely had chosen the best part, which should not be taken from her.

St. John tells us that Jesus loved Martha and Mary. May we not also apply this to the two ways to sanctity, the active and the contemplative, which these two sisters represent? The divine Master, the model of all sanctity, worked and prayed. Witness during His public life His continuous journeys, his preaching, his healing the sick, and this work was so arduous that at one time of His public career, we see Him seated, tired and thirsty, at the well of Jacob, asking for a drink of water. Then also prayer played no insignificant part in the course of His life. In the stillness of the night, the solitary mountains often resounded to the voice of His prayerful pleadings. The most active Saints, as St. Francis of Assisi, St. Anthony of Padua, St. Vincent of Paul, St. Francis Xavier were also singularly great contemplatives, so that it is difficult to say which trait predominated the more in their lives.

Our modern philosophers tell us: "Ours is the time of action. The contemplatives are out of place in our age." People are indeed now-a-days very actively devising means for the welfare of mankind, but how far have they thus succeeded? and what is the reason of their failure? Because God's grace is necessary to success. The Apostle says, I preach, but God converts. It is prayer which obtains for us from the Sovereign Lord and Master his gifts.

If there ever lived a great Catholic combatant and defender of human rights it was Daniel O'Connell. When Parliament one day was deliberating on a bill, destructive to the liberty of the Irish nation, Daniel O'Connell was not occupying his seat in the assembly. His friends seek him and find him saying his beads. They try to persuade him to hurry to the assembly hall, but he says simply: "Let me finish first my rosary; I am doing for the cause of Ireland in this moment more than I could do with the most eloquent speeches."

If you wish to know in this respect the sentiments of a great Christian

thinker, listen to what Donoso Cortès says: "I believe that those who pray do more for the world than they who fight the battles; and that if the world grows worse, it is because there are more battles than prayers. If we could trace the mysterious ways of God in history, I am firmly convinced that we would be filled with astonishment at the effects of prayer even in human affairs, and that if ever during one hour of the day the world would cease to send up prayers to God, that day would be the end of the universe."¹

Therefore our principle must be to be dutifully active in every way, but not to forget that one necessary, the best part, the humble and loving prayer at the feet of our Blessed Lord!

(Translated from *La Voix de S. Antoine*, by Fr. G. S., O. F. M.)

The Girl Who Works.

"The girl who works—God bless her," says an unknown writer. "She is brave and active; she is not too proud to earn her own living; she is not ashamed to be seen at her daily task; she is studious, paintaking and patient, she smiles from behind the counter or desk; her smile is the reflection of celestial grandeur and eternal bliss; there is a memory of her own sown into each section; she is like a beautiful mountain; her character is as pure as the bubbling spring, strong as the rock from which it flows and as high as the mountain's topmost pinnacle. The sight of her should be a fine inspiration for us all. Her hand may be stained by diswashing, sweeping, factory grease or printer's ink, but it is an honest helping hand; it stays misfortune from many homes; it is one shield that protects many a forlorn little family from the asylum. All honor to the girl who works!"

—WE SHOULD take counsel, in all important affairs, with our superiors or confessor, never trusting to our own sense, lest the devil take us unawares.—*Ven. John Tauler.*

—GOD has preserved you so far; only keep yourself faithful to the law of His providence and He will assist you at all times, and where you cannot walk He will carry you.—*St. Francis de Sales.*

—DURING sickness we should make use of the remedies destined to cure it; and thereby honor God Who has created the various plants and gives to them the salutary virtue that is found in them. But too much compassion for ourselves and seeking alleviation for every little evil should be avoided.—*St. Vincent de Paul.*

¹ Works of Donoso Cortès, vol. II, p. 124.



(FOR ST. ANTHONY'S MESSENGER.)

Why is Our Prayer So Poor?

IN the parable of the pharisee and publican going up into the temple to pray, Our Dear Lord has given us the answer why so much of our prayer is of little or no value for eternity. You will remember that the pharisee, bloated with pride and boasting of the good he had done, thanks God that he is not like the rest of mankind, and specifies some particular sinners, the unjust, the extortioners and even the poor publican standing in the rear of the temple. The publican, on the contrary, dares not lift his eyes towards heaven, but beating his breast, begs God to have mercy on him, "a poor sinner."

Both prayed according to their notion of prayer. But the poor publican goes home justified, and the proud pharisee is cast aside by God! We all have our troubles in prayer, so it may be well to consider this parable and make a few practical applications to ourselves. There are Christians who do not pray in the proper spirit, and when God lets them wait and does not grant their petitions at once, they grow tired of prayer and say: "What's the use of praying? I've tried it so often and still my prayers are not heard!"

What some are looking for in prayer is sweetness and an abundance of consolation. Not finding this, they begin to consider themselves as cast-aways. But, my dear friend, prayer does not consist in sweetness, but in the lifting of your soul to God, in the earnest and constant desire to please Him. God often sends us this spiritual dryness to let us feel how little we really are, and to teach us humility of heart. At times this feeling of being forsaken by God is a punishment for our carelessness in letting the thousands of cares and troubles of this world undermine our heart and soul, so that our prayer is really anything but a lifting of our heart to God Almighty; again it might be to try our patience and give us the merits of perseverance. All writers on this subject agree, that no

matter how God may be pleased to try us, we must not tire to pray and to pray well. There is not a Saint on record who did not at times find it hard and almost impossible to pray. Think of the innocent Saint Aloysius, who spent many hours of the day in prayer, so that at least some of this time might be well spent. And you find so little time for prayer, and are so easily discouraged if God finds it best not to grant you the particular favor which you think you should have!

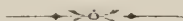
A second reason for the poor praying we do are the distractions of body and mind. We are often the cause of these distractions by praying so seldom; but the main reason is that we think so seldom of God in our home life. Just consider for a moment what are your thoughts upon awakening in the morning, what is the main topic of conversation, what are you dreaming of during your work? I dare say that the great multitude of such who call themselves Catholics are very careless in fixing their heart and mind upon God as they should. The first ray of light in the morning brings to their mind the work they are to do that day, the pleasures they will enjoy, and the money they intend to make. Now, my dear friend, if this is a photograph of your soul, how can your prayer be a good one, if all these distractions and worriments of the world are uppermost in your heart and mind? There is no room for God in your heart, how then do you expect Him to grant such a poor prayer as you offered Him? The many cares of the world are at times so oppressive that they will crowd out the spark of piety in our heart; they will diminish the hope that should fill us with confidence in our heavenly Father, will make us impatient and unwilling to bow to the Holy Will of God, and thus deprive us of our merit for heaven. With the best of will we must experience these distractions, for our flesh is weak though the spirit is willing. Never mind such distractions that come against your own will. They are like the dust that settles on the wings of the bird, but cannot keep the bird from continuing its upward course. If we dislike distractions, we should try to avoid them, they are perfectly harmless and will increase our reward instead of doing us harm.

A third temptation that hinders us in our prayers is our daily work, necessary and unnecessary burdens that we take upon ourselves. Some people console themselves with the thought that they would be glad to pray, if they only had the time. These people certainly have a wrong idea of prayer. Is there any particular time prescribed for prayer, or any place or hour of the day? To pray well we must have a longing for God, we must desire that His kingdom be spread more and more; we must cry to heaven for help in the midst of the trials and temptations of this life, that's prayer. Do we have to interrupt our work in order to breathe well? And if we cannot live without breathing, how can we expect to live spirit-

ually without prayer, that is, without thinking of Him, to whom we owe our life, and from whom we expect all after this life here below? Faith, hope and charity, the essential virtues of Christianity, cannot be imagined without prayer; the sinner will not pray unless he has faith in God; he will not hope unless filled with confidence; he will not love God unless convinced in his innermost that God is true to His word. So it is true that nothing in the world can really hinder you from praying to God. Wherever you are God is near you; the workshop, the kitchen, even the public highway cannot be a real hindrance to good prayer. We read of a saintly lay-brother in a convent, who gained heaven by sewing for the community. This work in itself is insignificant, but the good and pious brother made the intention before his work that every stitch of the needle shall be for the greater glory of God, and he gained heaven by this simple prayer.

Finally our prayer is often bad, because we pray for the wrong thing. We ask for temporal favors when in reality we should ask God to be better and holier. We grow despondent when we suffer want and distress, but concern ourselves very little about the fact that our soul is starving spiritually for want of nourishment. So you see that God is not at fault when He does not hear our prayers, but we. The pharisee is predominant so much in our life instead of the humble publican, that is, we are not humble enough to acknowledge our sinfulness, but are satisfied that God is under some obligation to hear our prayer, which is wrong altogether. Think of this seriously when you go to pray, and I assure you that your prayer will not only be better, but that you will become better and holier, and that is the main thing after all.

B. B.



Looking Backward.

An old painter of Siena, after standing for a long time in silent meditation before his canvas with hands crossed meekly on his breast and head bent reverently low, turned away, saying: "May God forgive me that I did not do it better!"

If there were some art of getting the benefit of our own after-thoughts about life as we go along, perhaps most of us would live more wisely and more beautifully. It is oftentimes said: "If I had my life to live over again, I would live it differently. I would not commit the follies and sins which have so marred my work. I would devote my life with earnestness and intensity to the achievement and attainment of the best things." No one can get his life back to live it a second time, but the young have it in their power to live so that they shall have no occasion to utter such an unavailing wish when they reach the end of their career.

Origin of the Great Indulgence of the Portiuncula.



THE Chronicles of the Franciscan Order tell us that the Son of God, touched with the Seraphic Father's great zeal for souls, said to him in a vision:

"Ask of me whatever favor thou pleasest and I will grant it thee, for I have given thee to be the light of peoples and the support of My Church."

Quick and fervent came St. Francis' answer:

"Oh, thrice Holy God! since I have found favor in Thine eyes, I who am but dust and ashes, and the most miserable of sinners, beseech Thee with all the respect of which I am capable to deign to grant to Thy faithful flock this signal grace:

"That all who, contrite, and having confessed their sins, shall visit this church may receive a plenary indulgence and pardon of all their sins."

And the Son of God answered:

"I grant the indulgence thou askest, but on condition that it be ratified by My Vicar, to whom alone I have given the power to bind and loose."

At daybreak Francis set out with Fra Masseo for Perugia, where Pope Honorius III. then was.

"Most Holy Father," said he with his charming simplicity, "a few years ago I repaired a little church dedicated to the mother of God in your dominions, and I beg your Holiness to enrich it with a valuable indulgence without the obligation of almsgiving."

"I consent," replied the Sovereign Pontiff; "but tell me for what number of years thou requirest this pardon?"

"Holy Father, may it please your Holiness to grant me souls—not years."

"Thou wishest for souls! and how?"

"I desire, if your Holiness pleases, that all those who, repentant and absolved, will enter the Church of St. Mary of Angels, shall receive the plenary remission of their sins for this world and the next." (That is to say, the entire remission of the temporal punishment due to sin.)

"Francis, what thou askest is great, and quite unusual at the court of Rome."

"I do not ask it in my own name, Most Holy Father, but in the Name of Jesus Christ, who has sent me."

Then the Sovereign Pontiff repeated thrice, "In the Name of the Lord, we are pleased that thou shouldst have this indulgence."

Upon some Cardinals remarking that such a favor would be prejudicial to the pilgrimages to Rome and Jerusalem, Honorius replied:

"We cannot revoke what we have freely conceded; we can only

determine its duration." Then, turning to Francis, he added: "It is our will that this indulgence be available in perpetuity during the space of one natural day from the first Vespers until Vespers of the day following."

Francis thanked the Pope, bowed and humbly retired. Honorius, seeing he was going away, called him back and said, smiling:

"Simple man! where are you going, and what evidence have you of this indulgence?"

"Holy Father, your word is enough; let Jesus Christ be the notary, the Blessed Virgin the charter and the angels the witnesses. I require no other authentic document, and leave it to God to prove that this work comes from Him."

After a reply of such sublime simplicity, he quitted Perugia with the blessing of the Sovereign Pontiff to return to St. Mary of Angels. Having stopped half way at a lazaret house to take a little repose, he had a vision, and on awakening called Masseo and said:

"Let us rejoice; brother for I affirm the indulgence the Sovereign Pontiff has granted me is ratified in heaven."

Yet the day of the year was not fixed. The Pope had not named the particular day, and Francis found himself unable to choose. He waited and prayed hopefully.

Two years later our Divine Lord appeared to him and chided him for the delay. In an ecstasy of fervor the saint begged our Lord to finish what he had begun, and name the day of His great mercy.

Divine Goodness answered:

"It is My will that it be the day when I broke the bonds of Peter, the Prince of My Apostles, from the first Vespers to the evening of the morrow. Go again to him who is My Vicar on earth that he may promulgate this indulgence."

So the 2d day of August, 1223, was set for a great general amnesty between God and man in that little chapel of Our Lady of the Angels at Assisi called the Portiuncula, or little portion, from its smallness, and its being his own choice of a gift.

With great solemnity the Vicar of Christ instituted the grand pardon of St. Francis for each 2d of August till the end of the world.

Then commenced so great a pilgrimage every year to Assisi on the 1st of August that all the confessors in the vicinity were occupied for every hour, day and night, of the nearly thirty-two hours of the duration of the indulgence. For two hundred years this was so, till Pope Sixtus IV., in 1480, extended the indulgence outside the Portiuncula. He granted to all cloistered nuns of the Franciscan rule the indulgence in their respective chapels. Soon after the same relief was granted to all the Brothers of the Order. In 1622 Pope Gregory XV. extended it to all the churches of the three orders of St. Francis.

A Miraculous Cure at St. Anne de Beauprè, Canada.



THE following has been translated from the *Semaine Religieuse*. It is the story of a very interesting cure performed at Ste. Anne de Beaupre. A young woman who had been a confirmed invalid for some years had by the intercession of St. Anne regained perfect health. Publication was delayed owing to the physician wishing to be quite certain that a complete cure had taken place.

Miss Melina Forget, a young woman aged 27 years, whose parents live in the parish of St. Pierre aux Liens, near Montreal, enjoyed good health until she reached the age of 20, when she experienced the first attack of what developed into a serious malady and which caused her intense suffering. Twice during eighteen months she underwent a most painful operation. The second operation was followed by a hemorrhage, which left the poor girl in a very weak state. Very soon serious spinal disease developed, culminating in paralysis of the lower limbs, which meant becoming a confirmed invalid.

For three years Miss Forget remained in this condition, and on August 22, 1906, she was admitted to the Hospital for Insurables. Dr. Beaudion, family physician, handed to the Rev. Superioress a certificate to the effect that his patient was incurable, and notwithstanding the good care of the nuns and the skilled physicians, the girl's condition did not change. At times her sufferings were so great that strong sedatives had to be administered.

She passed her days in a wheel chair. Two months before her miraculous cure she began to use crutches, not that she felt any stronger, but in order to more fully realize a cherished hope she carried in her heart.

The Reverend Dominican Fathers of Notre Dame de Grace organized a pilgrimage to Ste. Anne de Beaupre for the benefit of the Hospital for Incurables. Miss Forget, on learning of this project, begged to be allowed to go and intercede with the wonderworker at Beaupre for her ultimate recovery. The Reverend Mother Superior, who knew how weak and helpless the girl was, at first refused to give her consent, but the young girl insisting, permission at length was granted.

It was with a heart full of faith that Miss Forget awaited the hour of departure. She hoped against all hope; she was confident that she would obtain her cure through the intercession of Ste. Anne.

She had for companion on her trip a young girl infirm as she was, but who, less fortunate than she, is still confined in an invalid chair. The trip from Montreal to Ste. Anne de Beaupre did not prove too

fatiguing. With the aid of a charitable person, Miss Forget, assisted by her crutches, advanced to the foot of the miraculous altar. She heard two Masses and then approached to receive Holy Communion, supported by her crutches. No sooner than our Blessed Lord had touched her lips than she experienced through all her senses a strange weakness, followed by a sensation of inexpressible comfort. All her ills had disappeared! She was cured! And most wonderful to behold, she returned from the holy table without even thinking of her crutches, which remained at the rail, attesting to her cure.

After making solemn thanksgiving and praying for a while at the foot of the statue of her celestial benefactress, Miss Forget visited the Basilica, walking with as much ease as though she had never been infirm.

We publish in support of the authenticity of this grand miracle, the two following documents, from the Reverend Mother Superior of the Hospital for Incurables, and the second from Dr. Camille Bernier, one of the best known physicians of the institution.

TESTIMONY OF THE REVEREND MOTHER.

I am happy to add my testimony of the miracle operated in favor of Miss Melina Forget. The favor was obtained on July 12, 1908, on the occasion of our annual pilgrimage to the sanctuary of good Ste. Anne de Beaupre.

Miss Forget, aged 27 years, arrived at our hospital on August 22, 1906. From the date of her admission until July 12 last she had not walked a step, the limbs refusing their support. This complete paralysis of the lower limbs followed a double surgical operation. After three long years of suffering at her home, the patient came to us without the slightest hope of cure.

At her repeated demands we had her taken to the sanctuary of Beaupre, and the good Saint obtained for her the use of her limbs. The miracle was performed at the time of Holy Communion, at the moment when the poor supplicant received her Blessed Lord. She returned from the holy table without aid of any kind, her trembling lips repeating: "I am cured! I am cured!" And it was truly for her the hour of grace.

Since that time, some nine months, the miraculously cured, instead of being cared for gives aid to all the sufferers in the institution. St. Anne has done her work so well that it does not seem possible there could be a return of the malady. Gratitude and love to this good Mother in heaven.

SR. JACQUES KISAL, Superior.

PHYSICIAN'S CERTIFICATE.

I know Miss Melina Forget quite well, whom I treated almost two years at the Hospital for the Incurables. Attacked by paralysis and

spinal trouble, her illness had been declared incurable by the medical fraternity. The 11th of July last she asked to be taken to the Sanctuary of good St. Anne de Beaupre, and, to my great surprise, she returned completely cured. After waiting a few months to give this certificate, in order to be perfectly satisfied that the cure was complete, I do not hesitate to state publicly that Miss Forget was miraculously cured through the intercession of St. Anne. (Signed) CAMILLE BERNER, M. D.

(For ST. ANTHONY'S MESSENGER.)

Plain Truths Plainly Told.



PERMIT a few quotations of prominent men in order to inspire "Our Boys" with a fervent love for Church and Religion. To begin with, we quote W. C. Brann, the Iconoclast, who was a non-Catholic, who professed no particular religion in his writings, simply stating on one occasion in his "Iconoclast" that his father was a Protestant preacher. He says: "A correspondent asks, 'whether the great nations owe most to the sword or to the cross?'" "That were much like asking whether the usefulness of a watch be due most to the case or the works? Religion has ever been the heart of the body social, the dynamics of civilization. A great nation of atheists is a practical impossibility, because the basic principle of such a society must needs be selfishness, and from such a foundation no mighty superstructure can ever rise." "Ye cannot gather grapes of thorns nor figs of thistles." "War is but an incident in the history of a nation, while history is its very life. In the latter it moves and breathes and has its being. From the standpoint of a statesman it makes little difference what the religion of a people may be, so long as most of them believe it. History abundantly demonstrates that when a nation begins to doubt its gods, it begins to lose its glory. Without religion the contract social is simply a rope of sand." "No union of church and state" is simply a protest against the union of body and soul. The greatest rulers of ancient and modern times regarded religion as the palladium of national power. True it is that religion has time and again strengthened the hands of the tyrant and stoned the prophets of progress; but every good gift bequeathed to man has been at times abused. The sword has been wielded by the assassin; it has been employed to enslave and despoil the people; yet we dare not break the blade. . . . If we mount high enough to obtain a clear vision we must confess that religion has ever been the dominant factor in the forging of mighty peoples. Were I required to give a reason for this fact, I would say it is because man is not altogether

a machine—because he is not content to eat and sleep and propagate his kind like the lower animals. Despite his thick veneer of selfishness, man is at heart a creature of sentiment, and religion is the poetry of the common people. Crude it may be, but its tendency is toward the stars, while all else in man is animalistic and of earth. Strike the religion, the poetry, out of a people, and you reduce them to the level of educated animals. Annul the power that draws them upward and they must sink back to primordial savagery. The individual may accept logic as a substitute for sentiment, but a nation cannot do so. The masses are not swayed through the head, but through the heart. Sentiment is the divine perfume of the soul. Of sentiment was born the dream (?) of immortality. It is the efficient cause of every sacrifice which man makes for his fellow man. It is the parent duty, and the duty presupposes the Divine. Could the materialists inaugurate their belauded age of reason, sentiment would perish utterly in that pitiless atmosphere, and the world would be reduced to a basis of brute selfishness. The word duty would disappear, for why should man die for man in a world whose one sole god was the dollar? Why should a Damon sacrifice himself if selfish ease be the only divinity? If there be no Fatherhood of God there can be no Brotherhood of Man—we are but accidents, spawn of the sun and slime, each an Ishmael considering only himself. Atheism means universal anarchy. It means a kingdom without a king, laws without a legislator, a machine without a master. An atheist is a public enemy. He would not only destroy the state, but wreck society. He would render life not worth the living. He would rob us of our garden roses and fill our hands with artificial flowers. . . . He calls himself a “liberal,” while fanatically intolerant of the honest opinions of others. He is forever mistaking shadow for substance, the accidental for the essential. He “disproves” religion without in the least comprehending it. . . . And of all of the atheists and the Agnostics Bob Ingersoll is the most insupportable. He is but a mouthful of sweetened wind, a painted echo, an oratorical hurdy gurdy that plays the music of others. . . . Adoration of a superior power will remain a living, pulsing thing in the hearts of the people. It is this poetry, this sentiment, this sense of duty, which transcends the dollar that constitutes the adhesive principle of society and makes civilization possible.”

The same W. C. Brann, in his fight against the A. P. A.'s and Slattery, again says: “Nor have I taken the Pope of Rome under my apostolic protection. The popes managed to exist for a great many years before I was born, and, despite the assaults of Slattery, will doubtless continue in business at the old stand for several years to come. I was raised a Protestant, and—thank God!—I’m no apostate. I learned Protestantism at my mother’s knee, and from my father’s pulpit; but I did not

learn there that the Church of Rome is the 'Scarlet Woman,' nuns unclean creatures and priests the sworn enemies of my country. I learned that but for the Church of Rome the 'glad tidings of great joy,' which Christ brought to the dying world, would have been irredeemably lost in that dismal intellectual night known as the Dark Ages. I was taught that for centuries the Church of Rome was the repository, not only of the Christian Faith, but of civilization itself. I was taught that the Catholic is the mother of the Protestant Church, and that no matter how unworthy a parent may be, a child should not become the herald of its mother's shame."

Now, why quote such a man? Simply because we believe men of such calibre bear out a better and stronger proof when getting into an argument with non-Catholics, and they admit no suspicion of a "professional" Catholic apologist. Consequently, let us have some more!

A Story of St. Francis of Assisi.

St. Francis was once passing through Assisi and was urged to dine with a young army officer, a devout soul who had a great affection for the saint. As he sat down at the table, the Poor Man of Assisi made his customary mental prayer, during which it was revealed to him that his host was soon to die. He therefore drew him aside and besought him to make his confession, since God had given him this golden opportunity of grace in reward for his hospitality toward Christ's poor.

Believing, the pious youth made full confession, and said his penance, sitting down to table with a gentle smile upon his face. Scarce had he served his guest before, with a cry, "My heart!" he laid his hand upon his side, pronounced the Holy Name and died, St. Francis blessing him as he expired.

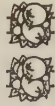
• A beautiful fresco of the scene was painted by the great master Giotto, and shines today in undimmed loveliness upon the walls of the Church of St. Francis at Assisi.

—DO NOT think of what may happen you tomorrow, for the same eternal Father who cares for you today will care for you tomorrow and always; either He will send you trouble, or, if He does, He will give you invincible courage to bear it.—*St. Francis de Sales.*

—ONE of our beautiful and edifying employments in the life to come will surely be the acquisition of knowledge, of all knowledge that can dignify, and interest, and sanctify the glorified soul. There will be no mental indolence, no sour jealousy, no grudging of merit, no puny contempt of any sort of truth.



For Our Young Folks



Trust in Prayer.

(Written for ST. ANTHONY'S MESSENGER by B.)

CHAPTER III.—SUSPICIONS GAINING FORM.



HE unexpected turn things had taken fell crushingly on Edith La Roche. Her intimate friend, Reginald, at the name a deep blush suffused brow and cheek, suspected of anything so base! What could she do? How could the impending blow be averted? Thought and action seemed paralyzed, and to whom could she have recourse for advice or assistance! To no one, no one! Merely to breathe such a suspicion in connection with Reginald's name would be atrocious. To add to her perplexities the coming Thursday had been fixed for a grand reception. It appeared impossible for her to meet people under any circumstance, and to think of a brilliant social function, indeed, it was expected to be the feature of the season.

La Roche was generally considered avaricious, but he was more than generous whenever Edith was concerned. Edith, the one being in whom all his hopes and affections were centered. On such occasions Estelle had always been her right hand, and Irma, too, was so bright and resourceful, that now it seemed impossible to dispense with their advice and assistance, but still it was quite beyond her strength to meet them. One thought and desire absorbed her whole being, how was she to lift the cloud that had fallen on Reginald. She had alluded in conversation with her father to Reginald's suffering from an attack of malaria, and that he in consequence had become quite solemn. The meaning smile with which her father listened to these remarks confirmed her worst fears. Things, however, must go on, and she must pose on the eventful evening as the gayest of the gay. Surely it would be unendurable. She contrived, to their amazement and chagrin, to see as little of her friends Estelle and Irma as possible. Her distant and preoccupied manner, when they did meet, pained and surprised them inexpressibly.

Estelle was high-spirited and resented Edith's attitude hotly.

"Don't Estelle; don't blame Edith so severely, there's something weighing on the poor girl's mind. Did you not notice the frightened look in her dark eyes and her restlessness?"

"Even so, why should she treat us with such hauteur. If it is because Reginald is, in a certain sense, an employe of her father's, well there isn't any necessity for his being there. Papa can take care of brother,

and so can Uncle Roger, who has a much larger business than La Roche, and I'm just going to make papa take him away."

"No, no, this trouble, whatever it is, will blow over. You know Edith has always been just perfectly lovely. I only wish she would confide in us. Trouble shared is much more easily borne."

"Well, I can't look at this affair as indulgently as you do."

"It's the reception, probably, that's worrying her. Just let us step in and offer her our services for the grand occasion, poor motherless little girl! You know all her father's wealth cannot make up for the want of a mother's love."

Estelle yielded to her friend's persuasion, but learned on reaching the La Roche mansion that the young lady was not at home.

"Now, is that a blind or is she really not at home?" Estelle asked, frowningly.

"You know she has no end of matters and things to attend to this week," said Irma with conviction. Had the friends walked to our Lady's Chapel they would have beheld the delicate young girl praying intently at the foot of Blessed Mary's altar, praying and weeping as one in great distress. Edith was, indeed, bringing the burden of her first great sorrow to the feet of the Queen of Martyrs. Surely gentle Mother Mary would heed her plaint. Exactly how cannot be explained, but it seemed as if the fateful suspicions were carried abroad on the wings of the summer breeze. What caused Robert Ferguson to leave the city in such hot haste as soon as the loss of the diamonds was made public? No one, not even his family, seemed informed of his whereabouts, but why, there was Reginald Carrington, his chum! Was he not advised as to his friend's destination? Everyone seemed to note it that that gay young fellow seemed so changed, so shy and reserved. The suspicion was gaining form, while Edith hoped and prayed. At length the eventful night came. What a calm lovely night, the blue translucent heavens dotted o'er with angel-eyed stars gazing lovingly on the tranquil earth below. Fragrance, melody, and beauty were everywhere. The wealth of bloom and verdure in the spacious halls, the artistic decorations, brilliant illumination, and bewitching strains of music transformed the spacious apartments into gardens of delight. Edith, sparkling in costly jewels, moved like a queen amidst her courtiers, rather a queen of hearts, she was so gentle, so faultlessly beautiful. Amidst all the gay throng of the city's elite no one was so much admired as the magnate's daughter, lovely Edith La Roche. The incense of flattery was not wanting, but to the crowds who offered it unstintingly, it was evident that she was both preoccupied and depressed. Her eyes had a restless expression. They sought insistently some one on whom she had reckoned and who had failed to appear. At the first

available moment she approached Estelle, who in her proud dark beauty was second only to herself, and while pretending to show her a rare exotic she whispered excitedly, "Where is Reginald? For God's sake, where is Reginald?"

"Reginald, why he ran up to New York to spend a day or two with Uncle."

"Estelle, why did you not tell me, why did you permit him to do such a horridly imprudent thing?"

"Permit him, Edith? he does not usually ask my permission, and really, I do not see what imprudence there is in visiting Uncle," answered Estelle, stiffly.

"Oh you don't understand, you don't understand," wailed Edith.

Estelle was mystified. Neither of the girls had observed the intent gaze of a sinister-looking individual, who had approached quite near, his cruel eyes fixed on them with a malignant expression; evidently he had caught Edith's last words. The festivities, music, dance and song continued far into the beautiful summer night, but one heart in the gay throng bled, while her lips smiled on her guests.

At length the ordeal was over, the last lingering guest departed, and Edith hurriedly sought the shelter of her own apartment. She was the prey of the most cruel anxiety. What had Reginald done? Unhappy boy! Played directly into the hands of the wolves that sought to hunt him down!

Oh, and the weary hours of the night; would they never pass? Had the sunlight fled forever? The girl's appearance next morning at the breakfast table alarmed her father.

"Why child, child, how you do look; you are ghastly. Are you ill? you exerted yourself too much. No more receptions for you, Edith, if they are going to affect you in this way."

"Oh it is nothing, papa, I'm just dreadfully tired," said the girl, with a wan smile.

"It is more than that, my darling. I'll send old Thurston up to get you in shape again. I cannot afford to have my little girl look like a wilted flower."

"No use of a physician, papa; he can't help me, it's nothing but fatigue and nervous strain. I'll be quite well in a day or two."

Mr. La Roche was thoroughly frightened at his daughter's altered appearance, and hastened to send up the physician. Edith was a great favorite with the old practitioner; he found her weak and nervous, and his quick eyes soon discovered traces of intense anxiety. "Worrying, young lady! I would like to know what about? Tell old Doc, you know what chums we used to be when you were a youngster."

"Why should I worry, dear old friend? I am only tired out."

"Well the blamed fashions of the twentieth century are enough to tire any one out. Break off, honey, with all these visits, and parties, and theaters, and what nots, and go off to the country for a spell, till you get the roses back in your cheeks."

"Maybe, doctor, maybe; I shall if I can arrange matters," she smiled.

"Take this medicine, mind directions, and rest up, or I'll have to be hard on you."

"I am all obedience, good-by doctor!"

As soon as the old gentleman was fairly gone she sighed wearily, while tears dimmed her beautiful eyes, then approaching the window, bright with its wealth of fragrant plants, looked listlessly down at the busy throngs crowding the street.

Suddenly her attention was attracted by seeing Larry hurrying up the steps with as frightened a look on his aged face as if he were being pursued by an army.

[TO BE CONTINUED.]

The Preservers of Ancient Literature.

Every scholar knows that it was the monks who saved ancient literature, but not often is their work in preserving it so effectively portrayed as it is in an article which Mr. Ernest Cushing Richardson, Ph. D., librarian of Princeton University, contributed some time ago to *Harper's Monthly Magazine*. Mr. Richardson points to the church and monastic libraries of the Middle Ages as by virtue of their number, quality, permanence and especially of their dominating influence on library architecture and method, the true types of the period and the actual ancestors of the libraries of today. He then transports the reader to the thirteenth century, and examines with him a great monastery having all the elements of the library practice of the time. He describes the library, the copying of manuscripts in the writing room and the practical interest in books displayed throughout the whole of the precincts. In summing up he observes:

"To the monks is due the most part of what we know of ancient literature. They kept and copied when no one else did. When Vandals and Vikings drove them from their monasteries they left everything else, but loaded themselves down with their books. In later days it was not the monks' neglect, but the vandalism of their persecutors which destroyed. At the English Reformation those iconoclasts cut out the illuminations, tore off the bindings for their gold clasps and bosses and used the books themselves as fuel."

—BE CAREFUL that you say nothing to call forth praise for yourself or blame for your neighbor.—*Ven. L. de Blois.*

St. Anthony's Department

St. Anthony's Ever Ready Help.

A Remarkable Cure.



THE following remarkable cure, through the intercession of St. Anthony, came under the notice of our Sisters, and we enclose it for publication in ST. ANTHONY'S MESSENGER, with the hope of promoting confidence in the great Miracle-Worker:

"A child five years old, who was a cripple from birth—could not stand, sit or walk. The doctors named her disease tuberculosis of the hip and spinal affection. The mother of the child made the devotion called 'The Thirteen Tuesdays,' in honor of St. Anthony.

"Returning from Mass and Holy Communion on the thirteenth Tuesday, she found the doctor preparing the little one's limbs for her braces, which she has always worn. The mother said, 'Doctor, let her walk.' He smiled and stood her on her feet, holding her body carefully lest she should fall, when suddenly she ran over the mattress, got down on the floor, and has been able to run, and even jump rope—can take all the exercise that the healthy children of her age indulge.

"It is now six months since the cure and no return of former feebleness has appeared. There is a slight protuberance of the spine which seems to be growing less."

Wheeling, W. Va., May 5, 1909.

S. S. J.

Boy's Prayer to St. Anthony Brings Food and Lodging.

KANSAS CITY, Mo., July 3.—After being apparently abandoned in the Union Station for a day and a half, and waiting thirty-four hours without a bite of food for a friend who had promised him that he would come in the hour of his distress, Sylvester Stark, eleven years old, had recourse to prayer.

He breathed a supplication to St. Anthony, his patron Saint since his confirmation, and his prayer was answered.

A red-capped depot usher came and took him to Mrs. Olive Everingham, the depot matron. To her he told his story and Mrs. Everingham, turning to some men nearby, said:

"Who'll pitch in to buy this boy a meal?"

"Come with me, sonny," said one of the bystanders and he led Sylvester to a restaurant across the street.

Ham and eggs and side dishes were ordered. Sylvester consumed them all and then was bundled into a car and taken to the central police station, where he was turned over to the matron and put to bed.

Sylvester lives at 2108 Market street, St. Louis. He is the only son of a widowed mother. This year Charles Ayres, who lives at White-water, Kan., invited the boy to pay him a visit. A week ago he sent the ticket and Sylvester came. There on his friend's stock farm he enjoyed himself, but his mother wrote that she was getting lonesome and he must go home. Mr. Ayres bought the boy a ticket to Kansas City and put him on the train, saying he would follow on a stock train and meet him the next morning in the women's waiting room of the Union Station.

"I got here at 9:45 o'clock at night," said the boy, "and I crawled beneath a bench and slept. When I woke up I was awfully hungry, but I was afraid to go out of the station because while I was gone Mr. Ayres might come and not find me. Then, after a while I got a headache and I began to pray to St. Anthony and then the man with the red cap came and got me. I think Mr. Ayres must have passed through the station and failed to find me. I'm sure he didn't forget about me."



NOW READY!

NOW READY!

St. Anthony's Almanac for 1910.

AN ANNUAL CALENDAR published by the Franciscan Fathers of the Province of the Most Holy Name and devoted to the promotion of the cult of St. Anthony of Padua. It likewise contains articles of interest to all classes of readers.

Copies may be had from the FRANCISCAN FATHERS, St. Bonaventure's, Paterson, N. J., or at any convent throughout the Province. *Price 25 Cents.*



—AN OVER-SENSITIVE mind can neither receive nor endure anything without telling of it, and it is always a little astonished at the lowly places which humility and simplicity choose.—*St. Francis de Sales.*



Chronicle of the Order



Rome.—The Holy Father has recently given his approbation to a new form of devotion in honor of Our Lady's Immaculate Conception. It is called the "devotion of the twelve Saturdays," and consists in the recitation of certain prayers or the making of a pious meditation, on the twelve Saturdays preceding the Feast of the Immaculate Conception. To this exercise the Holy Father has graciously deigned to attach a "Plenary Indulgence," applicable to the Poor Souls in Purgatory, *on each Saturday*, provided those who perform it have confessed and received Holy Communion, and pray for the intentions of the Sovereign Pontiff. This year the devotion begins Saturday, September 18th, and closes December 4th.

We earnestly recommend this beautiful devotion to all devout Children of Mary, especially so to our Tertiaries, as the Blessed Virgin, under the title of her Immaculate Conception, is the chief Patroness of the three Orders founded by our Seraphic Father St. Francis.

—On Saturday, May 29th, the Vigil of Pentecost, the General Chapter of the Friars Minor was held at S. Maria degli Angeli (Portiuncula), near Assisi, the Most Rev. Fr. Minister General presiding. At the same time the "Seventh Centenary" of the Order was observed in a most solemn manner. The following Fathers were elected Definitors General:

For the I. Precinct, including the Provinces of the former Papal States: the Romagna Bologna, Umbria and the Marches, numbering 112 Convents with 1,443 Friars, *Fr. Salvator Spada*, Provincial of Bologna.

For the II. Precinct, consisting of the Provinces of Toscana, Venice, Genoa and Milan, with 138 Convents and 2,038 Friars, *Fr. Augustine Molini*, Consultor of the Biblical Commission and Lector of Exegesis at St. Anthony's College.

For the III., which comprises the Provinces of Terra di Lavoro, Apulia, Abruzzi and Lecce, with 93 Convents and 1,063 Friars, *Fr. Anthony Dotta*, Provincial of Apulia.

For the IV., including the Provinces of Calabria, Sicily, the Basilicata and Malta, with 85 Convents and 1,045 Friars, *Fr. Serafino Cimino*, Lector of Exegesis at St. Anthony's College.

For the V., to which belong the Provinces of Dalmatia, Bosnia, the Tyrol, Albania, Herzegovina, with 282 Monasteries and 1,792 Friars, *Fr. Francis Lulic*, Provincial of Dalmatia.

For the VI., composed of the Provinces of Hungary, Bohemia, Galicia, Croatia and Austria, with 160 Convents and 1,458 Friars, *Fr. Valentine Bendes*, of the Hungarian Province.

For the VII., consisting of the Provinces of Saxony, Thuringia, Holland, Bavaria, Belgium and Prussia, with 129 Convents and 2,553 Friars, *Fr. Bernardine Klumper*, Consultor of the S. Congr. of the Council and President of St. Anthony's College.

For the VIII., including Ireland, England and France, with 63 Monasteries and 975 Friars, *Fr. Angelus Giustiniani*, Provincial of Corsica.

For the IX., comprising the Provinces of Compostella, Portugal, Cantabria, etc., with 39 Convents and 1,124 Friars, *Fr. Emanuel Nunez*.

For the X., including the Provinces of Cartagena, Catalonia, Valentia and the Philippine Islands, *Fr. John Vano*, representing 48 Convents and 910 Friars.

For the XI., consisting of the Provinces in South America, viz., of Colombia, Peru, Chili, Bolivia, Argentina and Brazil, with 97 Convents and 1,298 Friars, *Fr. Peter R. Pinto*.

For the XII., comprising the Provinces of Mexico and the United States, with 167 Convents and 1,195 Friars, *Fr. Sixtus Lagorio*, of the Custody of the Immaculate Conception.

—The election of the Definitors General over, several more sessions were held until June 2, when the memorable Chapter adjourned, and the Rev. Fathers were allowed to return home. The greater part of these, however, went on to Rome, where on June 8th they were received in special audience by the Holy Father. After Father General had a private audience with the Pope, he accompanied the Holy Father into the "Sala del Trono," where the newly elected Definitors General and the Provincials had previously assembled. Fr. General presented each of them to the Pope, who graciously permitted them to kiss his hand. Thereupon the Holy Father ascended the throne, and listened attentively to a Latin address, delivered by Fr. General, in which he promised the Pope, in the name of the entire Order and in accordance with the spirit of St. Francis and the Holy Rule, filial submission and obedience, thanking His Holiness at the same time for all past favors granted by the Holy See, especially for having raised the "Church of the Portiuncula" to the dignity of a *Patriarchal Basilica and Papal Chapel*, as also for the *Briefs* on the occasion of the Seventh Centenary of the Order, and on the Third Order Secular of St. Francis. In conclusion he asked for the Papal Benediction for all present.

Requesting Fr. General to take a seat next to his throne, the Holy Father replied in Latin, thanking the Franciscan Order for its loyalty in the past, giving it due credit for the great work performed in the cause of Religion, and expressing the ardent wish that the bond of unity be strengthened for evermore, he said: "Where there is unity, there is truth; where truth, there God; where God, there peace, and where peace, there is every goodness!" Thereupon he graciously bestowed the Apostolic Blessing on all the members of the Order, its benefactors, and all relatives of the Friars Minor. In conclusion, he also granted to all present the special faculty of blessing Crucifixes and attaching to them the "Toties Quoties Indulgences." Greatly comforted and imbued with new fervor and Apostolic zeal, the party left the Vatican.

—(Fr. H. S., O. F. M.)

—The Feast of St. Anthony of Padua, the Patron Saint of St. Anthony's Church and the International College, was observed in a very solemn manner. The Novena preceding the Feast was preached by Fr. Robert Puccini, O. F. M., of Lucca. On the Feast itself the Most Rev. Msgr. Diomede Falconio, O. F. M., Apostolic Delegate to the United States, celebrated the Pontifical Highmass, and afterwards blessed the so-called "St. Anthony's Lilies." There was a great concourse of devout clients of St. Anthony, both in the morning and evening, when Cardinal

Satolli gave solemn benediction of the Blessed Sacrament, which closed the festive celebration.

—We are happy to learn that the Rev. Fr. Paschal Robinson, O. F. M., our esteemed contributor, who accompanied the Very Rev. Bernardine Klumper, Visitor General to the Holy Land, on his trip thither, has succeeded in finding some very interesting matter, consisting of local traditions, etc., in Egypt, Cyprus and Syria, relating to St. Francis' sojourn in these countries. He intends to make mention of these in his forthcoming "Life of the Seraphic Father," to be published next year. At this writing he is putting the last touches on his biography of "St. Clare of Assisi," which will appear in the early autumn.

United States.—Cincinnati, O.—On July 1st two candidates were invested in the chapel of St. Anthony, Mt. Airy, O., with the habit of the Third Order Regular; Henry Schmidt, who received the name of Brother Gothard, and Alfred Schiele, who will be known henceforth as Brother Rupert.

—The day following, Feast of the Visitation of the B. V. Mary, Rev. Edwin Auweiler, O. F. M., celebrated his first Holy Mass in the above named chapel, at 8:30 o'clock. The Rev. Fr. Valentine Schaaf, O. F. M., acted as deacon, the Rev. Roman Kramer, O. F. M., as subdeacon, the Rev. Fr. Timothy Brockmann, O. F. M., as master of ceremonies, whilst the Rev. Fr. Juvenal Schnorbus, O. F. M., Guardian of the monastery, was Assistant Priest. The eloquent sermon was preached by the Rev. Fr. Flavian Larbes, O. F. M. A large number of his confrères did honor to the occasion by their presence. The musical part of the Mass was beautifully rendered by the Fathers and Clerics, the Rev. Fr. Claude Mindorff, O. F. M., presiding at the organ.

—At the first Mass celebrated by Rev. Fr. Roman Kramer, O. F. M., at St. Francis Church, this city, the Rev. Fr. Fulgence Meyer, O. F. M., Lector of Theology at Oldenburg, Ind., delivered the sermon appropriate to the solemn occasion.

At St. John's Church, this city, the Rev. Fr. Fridolin Schuster, O. F. M., a nephew of Rev. Fr. Gaudence, O. F. M., celebrated his first Holy Mass, at which the Rev. Fr. Guido Stallo, O. F. M., preached an eloquent sermon.

At St. Joseph's Church, this city, the Rev. Valentine Schaaf, O. F. M., a brother of Rev. Fr. Constantine, O. F. M., celebrated his first Mass, the Rev. Fr. Solanus Schaefer, O. F. M., Superior and Pastor of St. Stephen's, Hamilton, O., delivering the festive sermon.

The celebration of the first Holy Masses of the three newly ordained Rev. Fathers, mentioned above, occurred on Sunday, July 4th.

On the following Sunday, July 11th, the Rev. Fr. Timothy Brockmann, O. F. M., had the happiness to offer his first Holy Mass at St. Francis Church. The Rev. Fr. Ignatius M. Wilkens, O. F. M., in the course of his able sermon spoke feelingly on the noble work of the Catholic Priesthood in all parts of the world, emphasizing in particular that the Priest did not only offer the Holy Sacrifice of the Mass, but was in reality a man of sacrifice himself. In conclusion, he made an earnest appeal to help in educating Priests, and to assist in sustaining the Franciscan College in their midst, a constant reminder to the people of the parish to pray that God send many laborers into his vineyard!

Brooklyn, N. Y.—The Venerable Brother Anthony Helion, who had been connected with the Third Order Regular of St. Francis for thirty-seven years, died recently at St. Francis Monastery, 41 Butler street, this city, in his sixty-fifth year. He had been master of novices, principal of St. Bridget's School, Jersey City, and had held the same position at St. John's School, Brooklyn. R. I. P.

Pittsburg, Pa.—The triennial Chapter of the Capuchin Province of St. Augustine was held at the beginning of July, the Very Rev. Fr. Benno, Definitor General of Rome, presiding. The election of the Officials of the Province resulted as follows:

Provincial: Very Rev. Fr. Benedict Wich, Lector of Theology at Cumberland, Md. *Definitors:* Rev. Fr. Aloysius, of Cumberland; Rev. Fr. Herman Joseph, of Wheeling, W. Va.; Rev. Fr. Constantine, of Herman, Pa.; Rev. Fr. Fidelis Maria, of Herman, Pa. The Very Rev. Fr. Joseph Anthony, ex-Provincial, and Rev. Fr. Ignatius were elected *Custodes*.

The following dispositions were made by the Definitorium:

St. Augustine's Monastery, Pittsburg: Rev. Fr. Ignatius, Guardian and Pastor; Very Rev. Joseph Anthony, ex-Provincial; Rev. Fr. Godhard, Vicar; Rev. Fathers Lawrence, John Chrysostome, Raphael Mary, Cassian, Clemens, Joseph Leonissa, Alphonse Mary, Bruno, Wendelin, Anselm, Severin.

Herman, Pa.: Rev. Fr. Agatho, Guardian and Pastor; Rev. Fr. Lewis, Vicar; Rev. Fr. Dominic, Master of Novices; Rev. Fathers Constantine, Director of College; Professors: Fathers Vincent, Boniface (Prefect), Ferdinand, Didacus Joseph, Benno, Beda, Felix Maria (Subprefect).

Wheeling, W. Va.: Rev. Fr. Peter, Superior and Pastor.

Charleston, W. Va.: Rev. Fr. Stephen, Superior and Pastor.

Canal Dover, O.: Rev. Fr. Emmeram, Superior and Pastor.

Cumberland, Md.: Very Rev. Fr. Benedict, Provincial; Rev. Fr. Richard, Guardian and Pastor.

Victoria, Kan.: Rev. Fr. Jerome, Guardian.

Hays City, Kan.: Rev. Fr. Charles, Superior and Pastor; Rev. Fr. Henry, Director of College.

Munjoy, Kan.: Rev. Fr. Herman Joseph, Superior and Pastor.

Marienthal, Kan.: Rev. Fr. Leo, Superior and Pastor.

The Very Rev. Fr. Benno, Definitor General, left for Washington, D. C., whence he proceeded to New York, and sailed for Europe, July 20th, after having spent two months and a half in the United States in the interest of the Order as Visitor General.

Herman, Pa.—At the Capuchin Monastery, this place, on Wednesday morning, July 7th, four young men were received as novices and four others made their vows. Solemn High-mass was celebrated by Rev. Fr. Clement, O. M. Cap., of St. Augustine's Monastery, Pittsburg, who also delivered the sermon. Those who made their vows were: Frater Marcellus, formerly Anthony Horn, of Wheeling; Frater Gaudentius, formerly Joseph Fisher, of Wheeling; Frater Fulgentius, formerly Gregory Walz, of Pittsburg, and Frater Ansgar, formerly James Zawart, of Pittsburg. Those taken into the Order were: Frank Scheuermann, of New York, now known as Frater Justin; Andrew Stehle, of Pittsburg,

Frater William; William Yaeger, of Wheeling, Frater Nicholas, and Albert McCarthy, of North Oakland, Frater Gabriel.

Detroit, Mich.—At St. Bonaventure's Monastery, this city, the triennial Chapter of the Capuchin Province of St. Joseph took place at the end of June, the Very Rev. Fr. Benno presiding also here. The Very Rev. Fr. Antonine Wilmer was re-elected Provincial, and the following Rev. Fathers were chosen Definitors: Gabriel Messmer, Guardian of St. Michael's Convent, New York; Benno Aichinger, Lector at Milwaukee; Capistran Claude, Guardian of the Monastery of the Sorrowful Mother, New York, and Benedict Mueller, Rector of St. Laurence College, at Mount Calvary, Wis.

Peoria, Ill.—The Rev. Fr. John Forest McGee, O. F. M., of Cincinnati, O., conducted the annual retreat for the Franciscan Sisters in charge of the "Home of the Aged," this city. The impressive ceremonies of vesting the postulants with the habit of St. Francis, and admitting the novices to Profession, took place July 14th, the Rt. Rev. Bishop O'Reilly, Administrator of the Diocese, presiding.

St. Louis, Mo.—(Correspondence, July 16, 1909.)—On July 3d the Rt. Rev. Bishop Farrelly, of Cleveland, conferred the Tonsure and Minor Orders upon the following Franciscan Clerics of the Monastery at West Park, Ohio: Maximus Poppi, Maurus Eberle, John Cantius Rozmus, Juvenalis Emanuel, Basil Vogt, Joseph Thompson, Alphonsus Weber. The Subdeaconship was conferred upon the following: Salvator Wegemer, Ignatius Classen, Conrad Reisch, Mark Schludecker, Urban Habig, Philip Neri Rittmeier, Francis Borgias Steck, Thaddeus Woloszyk, Joseph Cupertinus Forst and Philip Benitius Aschenbach.

—Very Rev. Fr. Provincial Cyprian Banscheid has returned safely from his European trip, arriving in New York July 6th.

—The triennial Chapter of the Sacred Heart Province will be held in St. Louis, August 18th, the Very Rev. Fr. Peter Baptist Englert, of the Cincinnati Province, presiding. —(Fr. M. S., O. F. M.)

San Francisco, Cal.—The Third Order established at St. Boniface Church, Golden Gate avenue, this city, and zealously conducted by the Rev. Fr. Josaphat Kraus, O. F. M., is in a very flourishing condition, the English branch alone numbering 300 members. Most assuredly our Holy Father, St. Francis, looks down complacently on his devoted children in the beautiful city bearing his name. May he bless them—one and all!

Useful Misfortunes.

Misfortune is a mighty hinderer. It throws itself across our path and interferes with our purposes. It shuts the door in our faces and turns the key when our brightest dreams are waiting at the curb. When we are eagerly waiting to see the triumph of life it takes us by the hand and leads us, weak and trembling, to an open grave. But how often it has arrested our progress long enough for us to see that the glory of life is not along the road we are traveling. Misfortune is oftentimes a barrier which God throws across our path, as the dike across the stream, to divert it into other channels or to make it more useful where it is.



Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If the "favor received" is not explicitly mentioned, it will be published—but under the heading of "Thanksgivings Not Specified".

Cincinnati, O., June 18, 1909. Sincere thanks to St. Anthony for having obtained employment for my son. Enclosed offering is for the poor students.

MRS. S.

Springfield, Mass., June 30, 1909. Having sent in my petition for the prayers of the poor students, I herewith testify that I have obtained the favor asked for, viz., paying work, and I gratefully enclose an alms for the maintenance of your students.

E. J. O'C.

Peoria, Ill., July 1, 1909. I promised enclosed alms to St. Anthony last March (I think), if I procured a position that I could hold. As my request was granted in a short time thereafter, I herewith fulfill my promise with thanks.

E. S.

Portales, New Mexico, July 8, 1909. With sincere thanks to dear St. Anthony, the enclosed alms is offered for the benefit of the poor students and in fulfillment of my promise, for the granting of the following petitions recommended to his powerful intercession: 1. That a friend should obtain a required sum of money; 2. That I should be able to attend Mass, go to Confession and receive Holy Communion on the morning of July 2; 3. That I might be able to adjust a mistake made in my work, concerning accounts; 4. For finding a cameo pin which I believed would never be recovered.

M. A. M.

Cincinnati, O., July 9, 1909. Thanksgivings are offered to the Sacred Heart of Jesus, the B. V. Mary, and St. Anthony for the recovery of my husband. Enclosed alms is for the poor students.

F. U.

Peoria, Ill., July 12, 1909. I wish to return public thanks through the MESSENGER for St. Anthony's help in securing a good position.

L. W.

Indianapolis, Ind., July 12, 1909. Some time ago I asked Our Dear Lord in the Blessed Sacrament, that through the intercession of St. Anthony, my Confessor's health be restored, and at the same time I promised to send an offering for the poor students, if my favor was granted. He is very much improved, and I feel that with the continued prayers in his behalf, he will be well and strong again. Enclosed find offering.

M. A. D.

Vallejo, Cal., July 13, 1909. Enclosed alms is sent by Mrs. M. W., of this place, in thanksgiving for the following favor: Some years ago she lost a rosary which she prized very highly. At that time she promised to send this alms if the rosary was found again. Time passed on, when recently she found the long-lost rosary hanging to the wall in the vestibule of the church.

C. M. B.

Bloomington, Ill., July 14, 1909. For the conversion of a son who had been addicted to excessive drink, a grateful mother desires to give public thanks to dear St. Anthony, through whose intercession this grace has been granted. The prayers of the devout clients of St. Anthony are requested for the grace of perseverance.

J. G.

Cincinnati, O., July 15, 1909. For the successful sale of a house recommended to St. Anthony's intercession, we give public thanks and enclose alms for the poor students.

L. and M. W.

Thanksgivings not specified:

C. C. S., Paterson, N. J.—R. M., Tuscola, Ill.—A. C., New York City.—C. P., Cincinnati, O.—C. B., Kansas City, Mo.—E. A. B., St. Paul, Minn.—S. D., Rome, N. Y.—W. J. C., Schenectady, N. Y.—C. M., Cincinnati, O.—M. E., Cincinnati, O.—M. A. B., Logan, Mont.—N. N., Schenectady, N. Y.—J. O. G., Massillon, O.—J. M., Ivanhoe, Minn.—M. M. C., Yankton, S. D.—D. M. J., St. Bernard, O.—M. and C. C., San Francisco, Cal.—H. W., C. of M., Nashville; Tenn.—S. McF., Centralia, Wash.—W. J. M. V., Newark, N. J.—C. H. N., Cincinnati, O.—J. J.

McG., Providence, R. I.—M. H., per Rev. Fr. Casper, O. F. M., Lincoln, Neb.—L. H., Detroit, Mich.—H. D., East Grand Forks, Minn.—A. S., Elizabeth, N. J.—J. R. R., Decatur, Ill.—M. M., Olean, N. Y.—A. W., Cincinnati, O.—J. K., Attleboro, Mass.—B. J. M., Jr., Greeley Centre, Neb.—M. E. C., Chicago, Ill.

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.

Grace to abstain from drink.—Peace and happiness of several families.—A good Catholic companion.—The return of loaned money.—To obtain good and steady employment for many persons.—Grace of perseverance in our Holy Faith.—Restoration of health.—For success in business.—To obtain means to get out of debt.—Sale of property and means to obtain a good Catholic education for two boys and support of aged parents.—For many petitions relating to the sale of house, land and other property.—Success in a profession.—To get a good servant.—Grace of a happy death.—Protection against enemies.—To obtain the use of speech and limbs.—Peace and contentment of mind.—For a knowledge of the will of God in the choice of a vocation.—To have a flat rented soon.—Protection against accidents.—Conversion of two sons and return to the practice of holy religion.—Cure of rheumatism and of a sore mouth.—Success in studies and examinations.—To rent a suitable property.—Successful sale and disposition of personal property.—Grace to overcome a bad temper.—Conversion of a father.—To obtain a good position with a Priest.—Cure of failing eyesight.—To receive the Sacraments worthily.—The blessing of good crops.—To pay a debt.—Reform of many persons, grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian schools.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.—Conversion of sinners.—The Poor Souls.

Days of Indulgences in August.

On the 2nd. Portiuncula-Day.
On the 12th. St. Clare, Foundress of Poor Clares.
On the 15th. Feast of the Assumption B. V. M.
On the 16th. St. Roch, III. O.
On the 19th. St. Louis, Bishop, I. O.

On the 25th. St. Louis, King, Patron of the III. O. **General Absolution.**

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. LOUIS, BISHOP.

Obituary.

Of your clarity pray for the repose of the soul of Miss SOPHIE EIBEL (Clara), who died July 1, 1909, at Cincinnati, O., aged thirty-five years. Deceased was a faithful member of the Young Ladies' Sodality, and since 1895 also of the Third Order of St. Francis, having made her profession July 5, 1896.—GEORGE NEUNER, who departed this life July 16, 1909, at Cincinnati, O., at the ripe old age of eighty-four years and five months.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!



THE SORROWFUL MOTHER.